

GIFT
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HAMSA

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RUDHYAR

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Friends of Hamsa Relationship

This is written from the high plateaux of this American continent—our Tibet—7000 feet above the sea. Here, in the shadow of an ancient Indian pueblo we saluted the summer solstice breaking through storm-clouds that meant fertility and grass fields. In the high heart of New Mexico, seeds of Hamsa are being planted—while another sower has sped eastward to tell the living secret to the green mountains of New England.

Ours is a continental work. Mankind should emerge at last from the narrow blood-boundaries of nationalism and race-worship; and is not the next step that of continental organization? It is a practical, tangible and logical step; one upon which mankind should ascend to the final goal of planetary organization: all human beings becoming living cells of a vast psycho-mental organism, the Earth-Soul; or as we have called it—the *Synanthropy*.

Cells are correlated into organs, each of which fulfills a function in the economy of the whole. Continents are the physical bases for such an organic differentiation of all men. In each continent are to be found occult centers of cosmic telluric Power—sacred mountains often, sites of long disappeared cities where men of power gathered, canyons or valleys where still perhaps heirs to lost secrets might be found by those qualified for the discovery. Likewise the organs of the body are physical correlations of inner energies that whirl within the magnetic web of forces which is man's vital or astral body.

Then there are still mysterious endocrine glands, which so closely parallel in significance and even location, the "chakras" of Hindu philosophy. The planet Earth has also her glands and chakras, and hormones which carry mysterious messages of power and life to each organ and all the cells thereof. The Earth is alive, and Man is her Soul, her spiritual organism,—Man that is in the making, that is being formed piece by piece, just as an individual psycho-mental organism is formed, by a slow process of integration which knows of so many setbacks, so many delays, so many tragedies.

Just as there is a changeless Pattern or Archetype for every individual soul, the plan of the temple-to-be—temple of Solomon;—so there is a Supreme Form which is the pattern of Man-total, as an organized entity of psycho-mental

substance, as the Synanthropy. This ideal Form is kept in the mysterious fastness of central Asia; a Form, yet a Being, a Flame, a Light—the Seed of Man—the core of the mysterious, so much misunderstood “White Lodge”.

Continental organization. Perhaps the ill-fated League of Nations failed to accomplish its at least immediate task because it tried to jump hurriedly from national to planetary organization. One step was forgotten—a normal step in the normal evolutionary growth of Man’s universalistic consciousness: the step of continental organization—the obvious geographical step. We spoke of it seven years ago in New York; but no one understood the need.

Today it has become evident that regional organization will in time supersede the outworn and tragically inefficient (often criminal) political organization of provinces, states or nations. Man is beginning to learn to conceive collective life in terms of *utilization of life energy* instead of sentimental, traditional, blood-transmitted conceptions based on *past human follies and feudal crimes*. Regional organization is determined by natural agencies, by the flow of natural power out of which life is born—water, and now electricity. Regional organization alone can put an end to the fearful waste which is starving millions today.

However, continental organization needs to be established definitely and permanently in order to give meaning and stability to regional organization. While not exactly a new ideal, it has received a further impetus and confirmation from the project known as Technocracy—now out of the limelight, yet slowly building its own public out of the irrefutable necessity of the time—whether or not its present leaders have true vision and spiritual understanding, whether competent or not.

If only Europe could learn to forget her feudal past, her tribal wars, glorified by clever intellects gorging themselves with high sounding praises of nationalism, patriotism, race culture, etc! All Western and Central Europe is sold to the Moloch of nationalism, extolled by artists, thinkers, politicians alike. Even Russia in a subtle way has given up her international ideal upheld by Lenin and Trotsky, and is in the hands of Stalin, “the most prominent average man”, a Caucasian high-handed adventurer, a tribesman by instinct.

A great international drama is being played in London, as these words are being written. Can true understanding be established among such agglomerations of lies and historical plundering as constitute modern nations? Each nation carries her past to the council table. How can one build solidarity out of these infernal pasts?

Perhaps the slate must be thoroughly cleaned up. Perhaps utter economic distress, wholesale starvation may be necessary before national boundaries are burned like the walls of the Bastille, and continental organization, on the basis of the natural distribution of power and earth-products, is really attempted. But why should youthful America, less burdened with feudal traditions, have to wait for such an extremity? Can we not begin to think practically, realistically, non-politically, of the American continent as a unit, as a vast organ of the Earth? Can we not begin the task of organizing it methodically, scientifically—of integrating all its energies in a vast symphony of works, from North to South poles;—and first of all from the Behring Straits to the Panama Canal?

Perhaps Roosevelt and Moley will pave the way for this accomplishment, in spite of all difficulties, in spite of the fearful ignorance and sentimentalism of the American masses—even of many among the “cultured” class. If so, we must bring all our thought-energy to bear upon the consummation and visualize our American continent as a vast organic unit, self-sufficient in its own way of activity yet bound to the other continental units by the magnetic thread of commerce—physical and spiritual—, just as organs are related to organs within the body by means of the blood and nerve systems.

That this must be done not only in the field of economics, but as well in the cultural and spiritual realms, is obvious. America as a whole must be integrated, culturally and spiritually. The Pan-American ideal must become a tangible reality. North and South America stand in very much the same relationship as man and woman, as the two polarities within Man's innermost self. The new Western civilization must come out of the integration of these two sub-continental units.

The condition is not unlike that which faced France in the early Middle Ages. France, as she now stands, was then divided into two very different realms, North and South—each with its own traditions, language and racial characteristics. Celts and Vikings in the North—Latins in the South; both largely dominated by Barbarian tribes which had swept from beyond the Rhine.

The task and spiritual-social burden of France's destiny was to integrate North and South, the man and the woman race-elements, into the spiritual center of the European continent, and the seed-land of the future. While this integration succeeded from the political standpoint, it failed from the spiritual point of view. France's unity, practically established by Philip the Fair around the year 1300, was bought by two great spiritual crimes: the crusade against the Albigenses and the destruction of the Templars' Order. Both were nothing but high plunder. They killed the two great spiritual-occult movements in France, and so dealt a death blow to the spiritual Renaissance which had come in the wake of the Crusades. The “Karma” thereof was reaped in the Hundred Years' War with England which would have meant the ruin of France, the seed-land of Christian Europe, were it not for the noble sacrifice of the one we know as Joan of Arc.

Culturally and politically, France emerged as a unit. But at what cost? The great spiritual period of France was ended. In its stead came the century of deadly autocracy and spirit-less rationalism symbolized by the haughty figure of Louis XIV. This, in turn, led inevitably to the French Revolution, to the conflict between Germany and France—the East-West dualism, which should have been integrated as well as the South-North one—; finally to the Great War, 500 years after Joan of Arc, 600 years after the destruction of the Templars. Indeed cycles are significant!

History often repeats itself. Will we allow it to repeat itself? Will North America crucify the Southern lands, and for instance Mexico, now the seat of a great cultural Renaissance?

Continental integration—the Pan-American brotherhood. These are tremendously significant terms. They seem vital indeed, written this birthday of American Independence, in a city which is half Spanish, half Nordic in population—Santa Fe, the capital of New Mexico; a city surrounded moreover by old Indian pueblos. Are not the Indians to new America what the old Celts were to the land which we know now as France?

Let us learn from history. Cycles tell their tales to whomsoever has ears to hear. Let us put our ears to their slow and steady pulse. Let us beware of rising fever. Let us ask of the hidden Heart of the New World its mysterious secret of integration and life. The great destiny which we have seen for Hamsa is to become the channel for the operative energy of this mystic Heart, that beats in the Mountains, pulsating eastward, westward—drawing South and North, toward the sacred City that is to be.

A Philosophy of Operative Wholeness



CREATIVE TENSION

We are often puzzled to find that beautiful inspirations and elevating spiritual teachings come to humanity through personalities which, in their everyday life, fall considerably short of the ideals they formulate and teach. We discover that the teacher needs to apply his own teachings to himself just as much as to his pupils. We find the weak extolling strength, and the slave of many habits, self-control. We wonder. We conclude but too often that the teacher is insincere and that his words cannot be trusted. We look at the artist's life and are amazed to see perfect beauty arising out of uncontrolled passion, selfishness and arrogance. What is the solution?

Again our mistake is not thinking whole. We fail to understand Man as a triune being. We do not realize that every man's life is a drama played by the nine actors in Man's total nature. The greater the man, the more complex the drama; for while in the undeveloped man only four or five of these actors play their parts, in the creative and spiritual person all nine are actively engaged in producing the synthesis, Man — and even in some cases in relating this synthesis to still greater cosmic wholes.

Every single life is an interplay of forces. Conception and birth gather these forces. Through physical and psycho-mental food-stuffs, through instruction and education, the human being becomes ever more complex and the field of an ever more intense display of forces — all within himself alone. The many parts of his nature relate themselves to each other, — in love, in hatred, in tensions, in conflagrations and perhaps in death.

One needs not destroy his physical body to be a suicide. There are spiritual suicides which take place while the physical body keeps on functioning. Mighty and wondrous dramas may occur within the theatre of a Man's total being; dramas which our child-like modern psychology is as yet unable to explain convincingly and completely. Compensatory reactions and behavior, "inferiority complex" and the like, are attempts at interpreting one of the most fundamental occurrences in man. But this explanation is too limited. What happens is the same thing which takes place wherever there is life. It is the *fundamental tension between spirit and matter, leading to the creation of form.*

Without tension there is no creation of forms or display of power through forms. Tension — or "tone" in the real sense of the term (tonicity) — is the normal relationship of spirit and matter, as long as this relationship has not created and perfected a *permanent form* through which the integration of the two poles is accomplished in time (perfect rhythm) and in space (perfect body).

If we consider Man as a trinity of Life-energy (spirit), form (mind-soul), and substance (physical organism), we will see therefore that until the spirit in him and the physical organism are fully integrated through a perfected mind-soul, there must be tension. This tension is necessary. The ensuing suffering is unavoidable. They are creative, creative of the mind-soul. As we saw in a previous discussion, the soul is, when completely formed, a psycho-mental *body*, just as real and independently alive on its own plane of substance as the physical body is on the level of substantial density which we call earth-matter.

Tension generates the physical body; sex-tension. Tension likewise generates the psycho-mental body, the soul; — the tension between spirit and matter. Matter here signifies the earth-born animal organisms of the prae-human ages; Spirit, the great Being spoken of in the "Secret Doctrine" (as in many other doctrines) as the central Flame whence radiated the many Sparks that in all human being are the symbols and seed of the Spirit-organism.

It is that fiery Spark (or Ray of universal Life-energy) which is the fecundator of the earth-organism (the synthesis of which we called the race-self). Each human being can become the tabernacle in which this sacred fecundation takes place. Yet relatively few have witnessed it, *in its fullness*. As we said before, in most human beings, the soul is but a loose agglomeration of soul-forces. Integration is far ahead in many cases. And integration is possible only by means of the fecundation of our race-self (usually called the "personal nature") by the Spark of spirit; and this signifies tension between the two poles, earth and spirit.

As a matter of fact this fecundation has already occurred in *collective humanity*. The "Soul-form" of Man is potentially or rather embryonically present within the aura of our planet. And this Archetypal Form is the same for all human beings; for it is the permanent formula of relationship between the one Flame of spirit and the total substance of our earth. But what is taking place at present is the *quickening* of Man's soul; and this might be called an individual matter, for every cell of humanity, as a unit, must receive this quickening; thus the process is not instantaneous, but gradual. One after the other, human beings are being touched by the *Heart-Light*, which induces in every one so blessed the *rhythm of creative selfhood*.

One of the deepest mysteries of evolution is the way in which individual and collective problems are related, — a matter usually not well understood. The individual human being is part of Man-the-whole. What makes him an individual? Essentially a Spark of spirit issued from the central Flame which is the spiritual organism of Man-the-whole. But this individuality is not really manifest, not really operative and actual, unless it has built its own *permanent soul-body*, its christ-body. In order to do that, the spirit-Spark has to fecundate, to become married to the race-substance; the psycho-mental and the physical race-substance which are often gathered under the confusing term "personality." When the Ray of life-energy (we may call it also monad) enters into and sets vibrating rhythmically and permanently the "personality," then the Living Person is born.

But there are other phases or modes of this process of interpenetration to be taken into account. And here we come to the phenomenon of creative "genius," — be it artistic, social, scientific or of any other kind.

An inspiration of genius which will create a "form," — art-form, political system, invention, etc., — is also a fecundation of the race-substance by the spirit-Spark. It is also the result of a tension between the personal nature (race-self) and the spirit within. It is caused by a *need*; a need of this race-self. It is substance crying to the Life-energy for "redemption," for integration. It is the result of a "prayer" addressed by the "personality" to "God," — if we use symbolical terms; prayer not necessarily deliberate, but subconscious — and the race-self is fundamentally rooted in subconsciousness.

Pray to God; mention your need — and God will answer. Have perfect faith in this, and temples will be built and mountains moved. In other words, create a tension, a vacuum, and spirit will fill it with some of its substance, which is "light." More than this, spirit will provide a "form of integration" by the use of which this particular need of the race-self can be *permanently* satisfied. Satisfied means not only as far as one individual (the creative artist), but as far as *the entire race* is concerned; for the race-self is, by definition, collective rather than individual.

Understanding the foregoing, one knows the secret of all cultural creation; of the birth of civilization in every one of its forms. The artist, the genius in all realms, is an agency for the fecundation of the race-self by the spirit. By what spirit? Essentially by the One Flame that assumes the part of "Spirit" in relation to the whole earth-substance; secondarily, by one of the Sparks which this Flame irradiates cyclically.

Creative geniuses are the flowering of their race. They come when the *need* for new racial forms is great. They always come in answer to a subconscious "prayer" of the race to "God." But when the prayer is answered, the false and inert consciousnesses of the separative units of the race do not recognize that the answer — the work of genius — was an answer to their need . . . and refuse to listen. Those works of genius are the cells which one by one are built into the Soul of the race; which slowly integrate the many race-selves (living or dead) into a psycho-mental race-body: a civilization.

How could the creative genius generate within himself the necessary tension, the necessary "prayer," if his "personality" were perfect? His race-self must necessarily be the reflection of some of the most fundamental imperfections of the race at large, or else there would be no "need" in him; and without need, no response of the spirit, no fecundation by the spirit, no form generated. The *sub-conscious* (not the conscious) of the female ever calls for the male; and if there is no great subconscious call there can be no great fecundation.

A soul-creation arises only from tension between the divine self and the race self within one human being in whom the "principle of formation"—the formative mind—is strongly enough developed to turn the fecundating downpour of the spirit into a dynamic form—a creation. Thus three elements are required in the creative genius: a strong formative mind (of which he may not be conscious), a personal nature in which is expressed a fundamental race-need, or imperfection, a fully aroused Spark of spirit.

The same is true in many cases of those we call "spiritual teachers"—yet with a very fundamental difference. The moment the name "teacher" is used, instead of "creator," the stress is laid upon the fact that a form-principle (permanent soul) is developed, rather than upon the fact that a race-need is being answered by the Spirit. The creative artist must needs have a strong *formative mind*; but not necessarily a *perfectly formed soul*. The genius is an answer to a race need, and needs are relatively subject to change. They stress the relation spirit to substance. But the "spiritual teacher" is more an answer to the need of *individual souls* for integration. The emphasis is upon the relation spirit to form.

Thus a true "spiritual teacher" needs to be a more or less perfectly integrated individual soul; one, thus, in whom the changeless light of Spirit dwells and from which it radiates with a glow that owes nothing to the earth. As such, he is relatively free from race imperfections, which he overcame by self-conquest. But only relatively so. For if he were entirely free there would be no tension between a perfect personality and spirit. There being no tension, and his soul being perfectly united to the eternal Light, the "spiritual teacher" would *be*, but in a sense could not *teach*—save individual souls as individuals, that is, on the plane of psycho-mental substance.

Such is the case of the Masters of Wisdom, whose true activity is spent in the realm of soul-formation, in answer to the needs of the substance of individual souls. They deal with the formative Principles of being, with causal realities.

If however the need arises for their activity in the realm of race-selves and personalities, or in relation to the earth-substance in general they must act through their disciples, or spiritual Sons, who are extensions of their powers clothed in race-substance. The disciples are needed to provide the tension and the imperfections, without which the flow of the creative power could not take place.

Power can only come out of the drama of relationship. Where there is no drama, no tension, no difference of potential or of level, there can be no *outflow* of power. There is nirvana. Thus the great Soul who enters nirvana is powerless to help humanity.

Let however the foregoing not be an easy excuse for clever minds to justify the imperfections of their lives, and especially the lack of the will to overcome, of the will to realize and manifest their archetypal destiny. Perfection is always the goal; but it is an individual matter and there are many paths to perfection. Some of those, in our age of spiritual darkness and intellectual materialism, may be very mysterious — even dark, with the darkness of the age: for perfection means integration rather than “holiness.” It unifies, rather than separates.

The truth, which we hope to convey, is that the individual, while in an earth-body, is never entirely free from his time, free from the race-self; — by *overcoming, yet fulfilling which* he attains immortality. The old Aryans taught this relationship between the individual and the race; and, for instance, between the peasant who provides foodstuffs and the spiritual Brahmin who, eating this sustaining food, may reach immortality — by fulfilling mortality, and thus giving to the food and to the provider thereof a spiritual significance.

We are all bound in Man-the-whole. There is no individual salvation. Each man must burn in his own consciousness the sins of forefathers and brothers. Great flames may accept the consuming of great masses of refuse, which may seem temporarily to obscure their brilliancy.

Therefore, let us not judge the outer tragedies of men in and through whom the Spirit takes form and becomes utterance. Their struggles may be caused by our weaknesses,— may be heroic sacrificial deeds on battlefields from which we have fled in search for “sanctity” and selfish “salvation.”

Let us hold true to the God within — the one Teacher, the divine Genius. *As individuals*, we can only be taught from within, redeemed from within, exalted from within. But *as race-beings*, as organized parts of Man-the-whole, let us pay reverent homage to those flaming spirits, who as Creators of forms and philosophies, as Seers of the Mysteries of Light, are building and illuminating cycle after cycle, the Temple of MAN. Its walls are made of substances of the earth — but the spaces they encompass, and to which they give significance and form, are filled with music and light that are indeed divine.

RUDHYAR.

Peace

*I yearn to grow upward into the sun,
leave all that is old and done behind;
to bloom in fragrant whiteness
in fields that are not blue as skies
or silver as the moon.*

*Radiance of sun golden peace
bear me up
into the crystal glow
of Unknown Eternity!*

MALYAR.